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The general results of the paper, however, are probably not seriously vitiated by this inaccuracy, and may be summarized thus: The accuracy of the memory for tone sensations is very great; it is much more difficult to recognize the direction in which a tone has been altered than to detect the alteration itself. This seems to be a peculiarity of tone sensations, as it does not hold for sight or touch. The longer the interval between the sounding of the two tones, (variable from 1-30, 60, or 120 seconds), the smaller the chances of recognizing the tone; and this process of forgetting takes place at first very rapidly and then very slowly. It is made probable that the interval must increase in a geometrical ratio to produce an arithmetical series of (approximately) equal degrees of forgetting. A constant and peculiar deviation from this law occurs after an interval of 20-30 seconds; then there is a rhythm in the memory itself, and the curve of forgetfulness rises slightly. It was also noted that a low tone is not as easily recognized as a high one; that unmusical ears tend to judge low notes too low and high ones too high; that the effect of practice is at first marked, but soon diminishes, as is its general law; and, that the recovering power of the ear is so great that fatigue has little effect.

J. JASTROW.

The Conception of Love in some American Languages. By D. E. BRINTON. Proc. Am. Philos. Soc. December, 1885. pp. 536-62.

Dr. Brinton has studied the history and derivation of terms of affection as furnishing illustrations of the origin and growth of the sentiments of love and friendship; and has sought to show the parallelism that everywhere appears in the workings of the human mind. The principal words expressing love in the Aryan languages can be traced back to two main ideas, one denoting similarity between the persons loving, the other denoting a wish or desire. The same notions underlie the majority of words expressing love in the American languages studied.

The following classification of the original modes of expression for conceptions of love is given, the names of the languages being given in parenthesis:

- 1.—Inarticulate cries of emotion, (Cree, Maya, Qquichua).
- 2.—Assertions of sameness or similarity, (Cree, Nahuatl, Tupi, Arawack).
- 3.—Assertions of conjunction or union, (Cree, Nahuatl, Maya).
- 4.—Assertions of a wish, desire or longing, (Cree, Cakchiquel, Qqueichua, Tupi).

W. H. BURNHAM.

Coma. By CHARLES MERCIER, M. D. Brain, Jan., 1887.

The writer, who avows himself a follower of Dr. Hughlings-Jackson, seeks to enforce Mr. Savory's proposition to restrict the present very vague meaning of coma to "cases where there is a state of insensibility from which the patient cannot be completely aroused, together with a tendency to death by asphyxia," except that for "insensibility" our author would substitute "evidence of defect of consciousness." This includes cases of partial consciousness and cases where consciousness may exist, but is not made evident by common tests. Four stages are distinguished. "The finest, most delicate and most elaborate movements and those associated with